

The Question Of David Myatt And Expiation



One of the central themes of David Myatt's extensive post-2012 writings is expiation; of finding some means by which the mistakes of his past, of his forty or so years of political and religious extremism, may be offset or recompensed. Myatt, in his 2013 text *Religion, Empathy, and Pathei-Mathos: Spirituality, Humility, and A Learning From Grief*, {1} devotes a whole chapter to expiation and his concerns, writing that:

One of the many problems regarding my own past which troubles me - and has troubled me for a while - is how can a person make reparation for suffering caused, inflicted, and/or dishonourable deeds done. For, in the person of empathy, of compassion, of honour, a knowledge and understanding of dishonour done, of the suffering one has caused - perhaps before one became such a person of compassion, honour, and empathy - is almost invariably the genesis of strong personal feelings such as remorse, grief, and sorrow [...]

One of the many benefits of an organized theistic religion, such as Christianity or Islam or Judaism, is that mechanisms of personal expiation exist whereby such feelings can be placed in context and expiated by appeals to the supreme deity. In Judaism, there is Teshuvah culminating in Yom Kippur, the day of expiation/reconciliation. In Catholicism, there is the sacrament of confession and penance. In Islam, there is personal dua to, and reliance on, Allah Ar-Rahman, Ar-Raheem, As-Salaam.

Even pagan religions and ways had mechanisms of personal expiation for wrong deeds done, often in the form of propitiation; the offering of a sacrifice, perhaps, or compensation by the giving or the leaving of a valuable gift or votive offering at some numinous - some sacred and venerated - place or site [...]

All such religious mechanisms of expiation, whatever the theology and regardless of the motivation of the individual in seeking such expiation, are or can be cathartic; restorative, healing. But if there is no personal belief in either a supreme deity or in deities, how then to numinously make reparation, propitiation, and thus to not only expiate such feelings as remorse, grief, and sorrow but also and importantly offset the damage one's wrong actions have caused, since by their very nature such suffering-causing actions are ὄβρις and not only result in harm, in people suffering, but also upset the natural balance. In truth, I do not know the answer to the question how to so numinously make reparation, propitiation. I can only conject, surmise [...]

In relation to his own beliefs, or lack of them, the important section is:

"if there is no personal belief in either a supreme deity or in deities, how then to numinously make reparation, propitiation, and thus to not only expiate such feelings as remorse, grief, and sorrow but also and importantly offset the damage one's wrong actions have caused." {1}

The answer he apparently settles on is to write about his past, about his regrets, about his decades of extremism; and how he came to reject such extremism, political and religious; with his philosophy of pathei-mathos being, for him, expiative:

"In a very personal sense, my philosophy of pathei-mathos is expiative, as are my writings concerning

extremism, such as my *Understanding and Rejecting Extremism: A Very Strange Peregrination*." {2}

"After 2006, I increasingly felt compelled to develop [that philosophy] in expiation, in search of answers, and in an effort to understand myself, my extremist pasts, and the suffering I finally came to realize I had caused. {3}

Never Forgive?

Are such expiatory writings by Myatt sufficient? His many political enemies do not believe so, for one or more of the following reasons. Firstly, because of their ideological axiom "never forgive, never forget" which in practice, on the human level, means that they are unable or unwilling to forgive him, and can be vindictive, vengeful, with hatred and prejudice motivating their actions and their deeds.

Secondly, because their prejudice and hatred motivates many of them to believe his post-2012 writings are lies, a deception. Thirdly, because of their zealous certitude that he, despite his denials, is Anton Long and the founder of the occultic Order of Nine Angles (O9A, ONA) and has never publicly condemned it or its policies such as support for the 'culling' of certain humans.

In respect of such people Myatt wrote, in 2012,

"are those who in the past have prejudged me - who have written about me as a violent extremist - accepting of individual change, of the virtues of reformation and pardonance? [...] Are they open to the possibility of my change and reformation? Or will they continue with 'the party line' and thus continue to insist that I am some sinister person whose recent mystical writings are just some sort of diabolical ploy?

More interestingly (perhaps) could my career as an extremist have been brought to an earlier end had one or some of my opponents taken the trouble to get to know me personally and rationally revealed to me the error of my suffering-causing, unethical, extremist ways? Perhaps; perhaps not - I admit I do not know. I do know, however, how my personal interaction with, and the ethical behaviour of, the Police I interacted with from the time of my arrest by officers from SO12 in 1998, permanently changed (for the better) my attitude toward the Police." {4}

Two years later he would write:

"I harbour no resentment against individuals, or organizations, or groups, who over the past forty or so years have publicly and/or privately made negative or derogatory comments about me or published items making claims about me. Indeed, I now find myself in the rather curious situation of not only agreeing with some of my former political opponents on many matters, but also (perhaps) of understanding (and empathizing with) their motivation; a situation which led and which leads me to appreciate even more just how lamentable my extremism was and just how arrogant, selfish, wrong, and reprehensible, I as a person was, and how in many ways many of those former opponents were and are (ex concessio) better people than I ever was or am.

Which is one reason why I have written what I have recently written about extremism and my extremist past: so that perchance someone or some many may understand extremism, and its causes, better and thus be able to avoid the mistakes I made, avoid causing the suffering I caused; or be able to in some way more effectively counter or prevent such extremism in the future." {5}

In respect of founding a covert Occult group in the 1970s, Myatt's explanation has always been that his purpose was for it to be used to aid National Socialism, and which explanation is both explicit and expressive of his extremist, immoral and fanatical belief at the time that any means were justified in the political and revolutionary struggle he believed in and was then fighting:

"In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause. These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.

The first type of covert group would essentially be a honeytrap, to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.

Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me. First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves." {6}

In effect, Myatt is concatenating his founding of an Occult movement, which he does not name, with his political and religious extremism and with his rejection of all extremism with the result, although unstated, that he apparently considers such a manifestation of Occultism as just another extremism. Perhaps unsurprisingly this concatenation does not satisfy his political opponents, and Myatt was asked about this in regard to his past as a neo-nazi in a 2022 interview:

RS: Yet your many vociferous politically motivated opponents have not accepted that you have rejected extremism with many still considering you a neo-nazi. Does that bother you?

DM: No. For judging by their deeds and words they live in a different world from the one I now inhabit or rather that I now perceive. My perceivation is a very local and personal one; of my locality, of Nature and its local emanations; of my relatives and friends and my interactions with and concern for them. That other world beyond - or should that be those other worlds beyond - this local personal world no longer concern me given my plenitude of past mistakes, my past hubriatic suffering-causing interference, and my recently discovered Uncertainty Of Knowing.

They, those opponents, in comparison seem to have that Certitude Of Knowing that I for many decades had, breeding as it did and does prejudice, intolerance, hatred, and discouraging as it did and does empathy, forgiveness, and a personal Uncertainty Of Knowing. {7}

In another interview he was asked a similar question:

[T]hey claim you are still a neo-nazi; that what you write and have written since 2010 such as your autobiography should be treated with suspicion and not taken seriously; that unless you come out in public to attend some sort of 'media circus' and directly answer their questions, they will never believe you.

Myatt replied:

φημί ἐγώ, Μαθεῖν θέλω τὰ ὄντα καὶ νοῆσαι τὴν τούτων φύσιν καὶ γινῶναι τὸν θεόν·

Such a seeking to apprehend such things is what now and for the past twenty or so years has occupied me [...] As for what they or others claim or believe about me now and the past, it is their burden howsoever brought-into-being, howsoever nurtured and howsoever it might be described by them or by others. {7}

It is possible, therefore, to conclude, especially given their silence about Myatt's post-2012 writings about Christianity, that such opponents are acting in an intolerant way inconsistent with the message of the Christian gospels and what many, including Myatt, believe is the gospel message of forgiveness.

Christianity And The Gospels

To many it seems strange that the later Myatt, manifest in his post-2012 writings, would write positively about Christianity and especially about Catholicism, given the widespread and decades-long and often politically motivated accusations of him being a 'satanist'. These writings include his three-part *In Defence Of The Roman Catholic Church*, {8} *Miserere Mei, Deus*, {9} and his translation of and commentary of chapter one to five of the Gospel of John. {10}

In this respect, a section in his *Understanding and Rejecting Extremism: A Very Strange Peregrination* is relevant:

"I have - fully knowing my past hubris, the suffering I have caused, and aware of my manifold errors and mistakes over four decades - a great respect for other religions and spiritual ways, and aware as I am how they each in their own manner, express, have expressed, or are intimations of, the numinous. For instance, I have come to appreciate, more and more over the past few years, the numinosity of the sacred music of the Christian Church (especially Catholicism), from before Gregorian chant to composers such as Byrd, Dowland, Lassus, to Palestrina, to Phillipe de Monte, and beyond." {11}

In his *The Way Of Jesus of Nazareth* he provides his interpretation of the Gospel of John:

"What emerges from my own translation - that is, from my particular 'interpretation of meaning' of the Gospel According To John - is rather reminiscent of what individuals such as Julian of Norwich, George Fox, and William Penn wrote and said about Jesus and the spiritual way that the Gospels in particular revealed. This is the way of humility, of forgiveness, of love, of a personal appreciation of the divine, of the numinous; and a spiritual, interior, way somewhat different from supra-personal moralistic interpretations based on inflexible notions of 'sin' and thus on what is considered good and what is considered evil." {12}

One of most recent writings expresses his feelings in regard to Christianity:

"The liturgical season of The Passion is upon us again and I find myself appreciating once more how the numinous allegory of The Passion was presented in liturgical music from the Graduale *Christus Factus Est* to Vittoria's *Popule meus, quid feci tibi* - Ἅγιος ὁ Θεός, Ἅγιος ἰσχυρός, Ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς - to Scarlatti's Stabat Mater to JS Bach's St John and Matthew Passions. And I reminded so movingly of - when a monk - singing Tenebrae amid the flickering then extinguished light of candles...

So much human suffering for so many millennia which the allegory of The Passion of Jesus of Nazareth reminded so many of, century after century; as it reminded me several times in the depths of my decades of extremism. In comparison with such numinous music, liturgical and otherwise, what is my own wordy

weltanschauung of pathei-mathos worth? Very little it now seems to me, if anything at all." {13}

However, so far his political opponents have not commented on, or possibly not read, such writings perhaps because, as I assume, they consider them just another part of the 'diabolical ploy', the deception, they believe and claim are his post-2012 writings. Which silence is perhaps one more expression of their prejudice, hatred, and un-Christian attitude, although to many unbiased readers such writings are indicative of a person who is not only remorseful but able to understand and place his own life into a wider human perspective.

A Lingering Influence

That Myatt despite his post-writings and rejection of all extremism, political, religious, and Occult, has a lingering influence on extremists both neo-nazi and Occult, with for example "most of his neo-nazi writings are still essential reading in many militant far-right groups and circles" {14} may partly explain the ideological, 'hard-line', attitude of many of his opponents.

Is such influence Myatt's fault or the fault of his opponents with their 'never forgive' attitude and their prejudicial assumption that those post-2012 writings are a deception? Given that Myatt's post-2012 writings are voluminous and consistent in content over a period of ten years with his philosophy of pathei-mathos also consistent with his rejection of extremism, the logical answer would seem to be that it is such prejudicial ones, with their continual propagation of their unfounded allegations, who are at fault.

Perhaps it will take several scholarly, unbiased, studies of those writings and that philosophy to redress the balance although given the current state of academia where certain matters are verboten such studies may be many decades in the future.

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{1} <https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf>

{2} *Some Questions For DWM, March 2014*. <https://davidmyatt.files.wordpress.com/2014/12/dwm-2014-questions.pdf>

Myatt's philosophy is outlined in the seventh edition of his *The Numinous Way of Pathei-Mathos*, <https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf>

{3} The quotation is from page 72 of Myatt's 2013 autobiography *Myngath*. <https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf>

{4} *A Matter Of Honour*, <https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf>

{5} *Pathei-Mathos - Genesis of My Unknowing*, 2012, <https://davidmyatt.wordpress.com/2012/06/23/pathei-mathos-genesis-of-my-unknowing/>

{6} *Ethos of Extremism*, 2012, <https://davidmyatt.files.wordpress.com/2017/10/ethos-extremism-extracts.pdf>

{7} *An Uncertitude Of Knowing, Four Interviews With David Myatt*, 2023. International Standard Book Number 979-8394746574

{8} <https://davidmyatt.files.wordpress.com/2019/02/in-defence-rc-1.pdf>

{9} <https://davidmyatt.wordpress.com/2013/03/10/miserere-mei-deus/>

{10} His translation and commentary of chapters one to five of the Gospel of John is available at <https://davidmyatt.files.wordpress.com/2017/10/gospel-of-john-1-5.pdf>

{11} *Understanding and Rejecting Extremism*, <https://davidmyatt.files.wordpress.com/2022/10/david-myatt-rejecting-extremism.pdf>

{12} <https://davidmyatt.wordpress.com/2017/09/30/the-way-of-jesus-of-nazareth/>

{13} *Tenebrae*, April 2023. <https://davidmyatt.wordpress.com/2023/04/06/tenebrae/>

{14} Daniel Koehler. *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism*. Cambridge University Press, 2021. p.162

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Image credit: David Myatt, 1995, visiting a Catholic Church